[For information on artificial creation of "phas-spun" ties see category 116, p. 27]

Ro-nag-pa is a person who has become impure through the touching of a corpse. 783 844

will get the Lha (gods) and the Lu (water gods, snake gods) angry at us, and then they will cause our water to fail and the seed on the field to dry up!" Soon there are three, four, and more neighbors on the spot and they all talk excitedly to Lobsang Wanggyal. The latter insists on his good right. Today, he says, after eight days of drought, it is his turn for watering his ground. His brother, he goes on, who does not live in his house, has watered the fields down in the valley; he just wanted to water the clover field and the garden up here still; he had also been very careful not to jump over the ditch, which especially enrages the water nymphs. His drinking water, he says, his niece gets for him at the well. She lived, after all, in the neighboring house and had therefore not become impure, like he, by the birth in his house. His mother placed two earthen jars before the door every morning, which the niece would put back in the same place filled, so that she never had to set foot inside the house. Soon he would also throw a lu-stor, an offering of pills made of bread dough, in the lake and in the well for the water nymphs, in order to appease the Lu and to become absolved. He knew, too, what was fitting and proper for a pious Buddhist. Nobody could accuse him of not honoring and fearing the old gods of the land. But all his talking is of no avail. The old trouble-maker Yontan from the Break-all house will not let him go; he points to the ditch and says that one could see quite clearly that the ditch was already conducting much less water than it usually did in the late evening after a warm day and a great deal of melting of the snow in the mountains. That was, of course, Lobsang Wanggyal's fault; he was going to bring action against him with the district's official. The p'a-spun (3) have to intervene because the men look 692

(3) By p'a-spun, literally translated as "father-brothers," that is to say, brothers who have a common father, the Tibetan means a closed fraternity within the village community, which is not necessarily constituted of blood relatives, but who all worship a common god (Tibetan: p'a-lha, that is, Father-God). At all important events within the family and tribe, such as birth, marriage, and death, the p'a-spun gather for joint action and mutual assistance; they are obligated to help each other in every way possible. Their relations and duties are regulated by strict law and ritual. 608 ●

13: Heber and Heber D-3 (1914-25) 1926 AJ4 W. Tibetans AJ4

ordinary walk, twirling their prayer-wheels and mumbling their *Om mani's* as they go. Strange pathetic little humans they are, set in a vast panorama of snow-covered mountains with giant peaks soaring up into the silences of the clear blue sky, and often in this frosty winter time tramping out their tiny track on a universal white mantle of snow. Then, too, above the temple which houses the "Byamspa" and on the same Tsemo, is another with three other deities. Round this is a most shockingly rickety verandah, which looks as if it might tumble down at the slightest provocation, and no doubt will do so some day. I myself have walked round this in fear and trembling, but now there is a column of men and women, one close on the heels of the other, and round and round the temple they walk, some turning prayer-wheels, and others saying the *Om mani.* Round and round they go until we feel giddy watching them. Even from below, right down in Leh, they can be seen circulating round their giddy parapet.

We now come to Spring, when everything is breaking out into fresh life. At this season the lamas of Sankar remain in their monastery for a whole month, during which special services are held. By this isolation they are deterred from taking life through stepping on insects as they pass along the roads. It is during this time that the service of making "*Chos spun*" is performed, which actually means the "making of the brethren of the religion." Those wishing to join this fraternity fast one whole day, during which they are not allowed to swallow even their own saliva. Then each man throws into a receptacle some personal belonging. The officiating priest takes these out in twos, thus making their owners spiritual brethren, after which ceremony, if one of them makes a feast, he must invite his brother, or if there is a festival, they must send one another presents.

A moveable ceremony is the celebration of the Buddhists' High Mass. Its general likeness to our Christian service makes one wonder whether Tibetan Buddhism did not get its